

72] collectively obliged to make reprisals for an injury done one of its
 [53] members. Much more often, given the very lively and permanent animosity which reigns between the groups, these pretexts good for exciting the spirit are voluntarily entertained, especially if they feel strong either because of the importance of the group's strength or because of an alliance with neighboring bands against a common enemy, concluded by the intermediary of messengers acting as
 [57] ambassadors. The proposition of war is presented by an exalted individual or one who exposes before his companions his particular griefs, in the same tone and style that speeches were made at the encounter.

39. ē akinaē jednaē podegaē kakonē ordnē kalawigenē. (b1)
 whose approximate sense is: "Hello! Come here! Let's go! I am irritated! very irritated! arrows! big arrows!" The Indians become so excited upon the occasion of these epic speeches that it is not possible to obtain the commentary of the formula except well after they have been cited and undoubtedly very unfaithfully. But war is not a matter of purely profane decision. It necessitates a preliminary ceremony which will determine if the signs are favorable or not.

[262] Dressed in special attire, tufts of buriti straw dappled with red, hoods
 [539] of jaguar skin, the men assemble under the leadership of the chief and execute the special dance and chant of war. (1) A divining rite

[757]
 1. Dances and music will be the object of a special publication.

[222] is then performed. The chief, or the sorcerer in the groups where he
 [759] exists, goes solemnly to hide an arrow in a corner of the bush. The
 [779] arrow is retrieved the next day. If it is covered with blood, the expedition is undertaken, if not, it is given up. (2) Many warlike

[17]
 2. This symbolic use of an arrow seems typical of cultures situated north of the Amazon. The fact is interesting, given the northern affinities of the Nambikwara language. Concerning the use of the arrow as the message of war, cf. Roth, "An inquiry," etc., Annual report of the Bureau of American Ethnology, 30, p. 362; Koch-Grünberg, Zwei Jahre unter den Indianern, etc., Berlin, 1910, Vol. II, p. 316; Gumilla, Historia Natural del Rio Orinoco, Barcelona, 1781, Vol. I, p. 134.

expeditions thus began and after several kilometers of marching.

ORNAMENTATION

301 The Eastern Nambicuara also make a wide
 306 assortment of ornaments from tucum nuts, shell,
 teeth, and bamboo. From the shell of the tucum
 nut they make black washers which are strung for
 necklaces or ear ornaments. The irregular-shaped
 washers are first ground down to an almost paper-
 like thickness on a piece of sandstone. They are
 then strung tightly on a string and the maker
 begins to rub them against a stone in order to
 make them circular. He continues rubbing until
 the washers are no more than a quarter of an inch
 in diameter, for the smaller the washer the more
 highly the necklace is valued, as this process takes
 many weeks.

301 The earlobes of both men and women are per-
 304 forated so that tucum shell washers, beads on a
 string, and triangular pieces of shell can be sus-
 pended from them.

The septum of the nose and the upper lip
 of men are perforated. Through the hole in the
 septum they force a slender piece of bamboo
 about 2 inches in length. These adornments give
 a peculiar expression to the face, particularly when
 the man is speaking. Julie was especially proud
 of these ornaments and claimed that white men
 were just like women because they did not wear
 them. On special occasions a blue macaw feather
 about 10 inches long with a bunch of red feathers
 near the lower end is worn in the nose. Only
 shamans wear a hat made from jaguar skin.

301 The most popular necklace is made from tucum
 washers and is worn by men, women, and children.
 Short lengths of bamboo, monkey teeth, jaguar
 teeth and claws are also used for making necklaces
 for men. If very long, any necklace can be worn
 over one shoulder and under the arm. A special
 type of necklace for men is made by suspending
 black monkey feathers from a string alternating
 with lengths of bamboo. Generally the feathers
 also alternate, some being long and some short.
 A rare but highly valued necklace is made from
 the shiny black horns of a large beetle.

Arm bands about an inch in width made of
 woven cotton are worn above the biceps by both
 men and women. From these, men suspend tes-
 ticks of buriti fiber. This fiber is also worn around
 the wrists and ankles. Wrist bands are also
 made for women from the tail of the armadillo.

7:Roquette-Pinto--60C E-4, 5 (no date)1938 SP17 Nambicwara SP17
(ca. 1912)

177
285
282



[286]

Fig. 6a. Imitation of a straw hat made by a
Juruena River Indian.